

poses his worship quite eclipses that of the supreme
 god Reiatioi
 Juok, the creator, who, having ordered the world,
 committed ^J^ it to the care of ancestral spirits and demons, and
 now, creator
 dwelling aloft, concerns himself no further with human
 affairs. Juok
 Hence men pay little heed to their creator and
 seldom take
 his name into their lips except in a few conventional
 forms of
 salutation at meeting and parting like our " Good-
 bye."¹³ Far
 otherwise is it with Nyakang. He " is the ancestor
 of the
 Shilluk nation and the founder of the Shilluk
 dynasty. He
 is worshipped, sacrifices and prayers are offered to
 him ; he
 may be said to be lifted to the rank of a demi-god,
 though
 they never forget that he has been a real man.
 He is
 expressly designated as ' little' In comparison with
 God."
 Yet " in the political, religious and personal life
 Nyakang
 takes a far more Important place than Juok.
 Nyakang Is
 the national hero, of whom each Shilluk feels proud,
 who Is
 praised in innumerable popular songs and sayings ;
 he Is not
 only a superior being, but also a man. He Is the
 sublime
 model for every true Shilluk ; everything they value
 most In
 their national and private life has its origin In him :
 their
 kingdom and their fighting as well as cattle-breeding
 and
 farming. While Nyakang is their good father, who
 only
 does them good, Juok Is the great, uncontrollable
 power,
 which Is to be propitiated, in order to avoid his
 inflictions of
 evil."¹ Indeed "the whole working religion of the
 Shilluk
 Is a cult of Nyakang, the semi-divine ancestor of
 their kings,
 In each of whom his spirit Is Immanent." ² The
 transmission
 of the divine or semi-divine spirit of Nyakang to the
 reigning

monarch appears to take place at the king's
 Installation and
 to be effected by means of a rude wooden effigy of
 Nyakang,
 in which the spirit of that deified man is perhaps
 supposed
 to be Immanent But however the spiritual
 transmission
 may be carried out, " the fundamental Idea of the cult
 of the
 Shilluk divine kings is the immanence in each of the
 spirit of
 Nyakang."³ Thus the Shilluk kings are encircled
 with a

¹ Dietrich Westermann, *The Shilluk* Nyakang and Juok, the forms
 adopted
People, their Language and Folklore by Dr. C. G. Seligmann.
 (Berlin, preface dated 1912), pp. xlii,² C. G. Seligmann, *The
 Cult of*
 xliii. Mr. Westermann gives the names *Nyakang and the Divine
 Kings of the*
 of the demi-god and the god as Nyakang *Shilluk* (Khartoum, 1911), p.
 220.
 and *fwok* respectively. For the sake of C. G. Seligmann, *op.*
tit. p.
 of uniformity I have altered them to 231.